

THE
INTEREST
OF
ENGLAND
HOW IT CONSISTS IN
Vnity of the Protestant
RELIGION.

With Expedients moderate and effectuall to
establish it by the extirpation
of the papacy.

By a Member of the House of Commons.

Modi Entis sunt quinque,
Vnum, verum, bonum, aliquid, Res. Magi.
Enchir. Metap. Cap. 2.

LONDON,

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To the Reader.

Zeale to the service of my King and Country throngs these apprehensions to the publicke, rough, and unpolisht, that they may be Timous.

The novelty of the matter, and my knowne dulnesse, would have prejndg'd a bare motion, and buried it in the wombe : therefore rather then a subject so considerable should perish, wissallanc'd, I have exposed my sence (yet Diogeticè, not dogmaticcè, by way of inquisition not Doctrine) to bee at leisure pondered, and by it, my selfe censur'd.

Troth tis, ability I pretend to none but this, to know, that I have little ; A sufficiency perhaps not unseasonable : However innocent and faire endevours are not discontenanc't, but by ignorance, or humour, which as they tradiuce giddily, I despise ; to such whose stiddy judgements, first apprehend, then deliberate, lastly judge, I submisly vayle, and from them I expect either

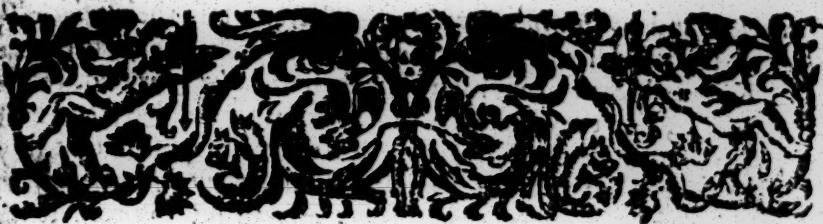
To the Reader.

ripening of what is here, like my selfe, greene ;
or but a gentle reprehencion thus; tis his error, and
thats to bee a Man ;

I had not thus apologiz'd, but to usher in a
modest opportunity to expresse, that in this wanton
age when the Presse riots, this as lawfull issue
is acknowledged by,

William Constantine.

E societ. Medii Templi,
8. Augusti 1642.



THE Interest of England, &c.



Hat misterious order the society of Jesuits diligencie not onely their Priestly office, but upon emergents the embroylment of a State, To eff. & which, they are trained up in exact principles, as of Sophistry to amuse a disputant so of Politicks to subvert Interests.

Their supreme designe is to reduce the whole Christian Laity under one King and that of Spaine, the Spirituality under one Pope, as they are both under one God: the Spaniard cherishes this project with speciall countenance to that society, to preserve which in constant growth, hee charges himselfe to erect and supply severall* Colledges, beyond the Seas, to enter-
taine the English, and hee stages instruments where there is the cheifest concourse, to insinuate and decoy thither our ripest wits: which instruments qualifyed with the quintessence of flattery, have so wrought upon the penury of some, upon the giddiness of others, upon the ungroundednesse of the rest, upon all with flattery and faire promises, that they stoope multitudes to their Lure.

Now this bounty of their great Patron, these fugitives are obliged to gratify with the Ruine or at least distraction of their owne country; which (being assyed to be industrious, and dismiss hither) they labour, and negotiate stoutly, by

The designe
of the society
of Jesuits.

*St. Omers, Val-
le de la, Leig,
Dorray, Brussels,
Oc.

Divide & im- close and undermining practices, whereof it is their principle, pers. March. to suggest Jelouies and foment misapprehensions between King and people. In which act, their subtily it is, not to be visible, nay they contrive those resolutions which seeme most opposite to be their Engines ; for they are possesse that they shone not, nay that they merit, though they dissemble, slander, faine apparitions, miracles, &c. any thing to promote the cause; But Dolus circuitu non tollitur.

§ 1 Rep. 74.

By these divisions Spaine (though it cost deepe,) acquires an admirable purchase, for while England struggles in selfe-plundering, its power is disunited, and so disabled to apprehend the advantage of the necessities, and uncompactenes of the Spanish Forces, whereby it is diverted from some exploits of bravery to relieve confederates, reinstate alliances, partake the Indies, &c.

The Rebellion Even now when this Kingdome more risely began to rowse in Ireland how, and chase its owne interest, and was almost instated in con- &c. why fo- dition to propose overtures for the honour of the King and commented by the Nation, its providence and vigour is diverted by a rebellion

in Ireland, blowne up (doubtlesse) by an influence from the aforesaid principle of the Jesuites, flattering the unstedy people to their owne confusion, by fond promises of supply and countenance ; Not that they hop't to inforce conditions by that more cumbersome then powerfull war, but that England toyl-ling to reduce its owne Rebels may exhaust it selfe, and not presse at this precious instant upon the interests of Spaine, that so sensing us off this busy yeare, bee may provide more firmly in the next to obviate our atcheivements.

The Spaniard further to secure this principle, imprints and publishes to all Romanists a reputation of his Fast zeal to the

* *Kedonios*, *Papacy*; whereby he has acquir'd that boundleſſ title of King, *Viveralis item Catholick*; and in pursuance employd that cruell spy the *Inquisitorius Philoſtrion*, by which as hee has invincibly intayld the slaverie of

ta 21. lib. 3. ignorance upon his owne ſubiects, ſo he, worries out all exercise of the reformation in his dominions, whiche other Romish ſtates are induced to connive at, ſome to tolerate; nay in most treaties he negotiat's (as a ſeeming-prime article,) the indeſtituty of Romanifts, as their indulgent Patron; under which

vizard

ward hee insinuates into the affections of some blind
adversaries (such as sadome not to the depth of interest) in all
cases, whose fond devotion hurries them upon all occasions, to
second His as they would Gods cause.

Section. II.

Now (doubtlesse) there is no state wi/dome that can more
engrandize the royal Maiesy of this Kingdom then to make rest of Eng-
land purchase to it selfe a serious, fixt and constant reputati-
on of zeale to the reformed Church, such as Spaine has to the
Papacy, and as it shall conduce to Gods glory in the purity of
his worship, so shall it erect a puissance selle-dependant in
this Crowne, not inferior to that of France or Spaine: For
this Kingdome being then unanimous in desig ne will be most
powerfull of all protestants, and being admirably opportune
for scituacion, shall be courted and apply'd to with confidence
by all parties of the Reformation as there grand proetor, by
whose trusy correspondency and Unity of religious interest,
it shall attaine some glorious influence and power in all st.ates of
Christendome.

That blest Union of the two Crownes, with that of Ireland,
has enthron'd his royll Maiesy in dominions, glorious, inde-
pendent, close-joynted, As free and resolute, as they are populous
and rich; and opportuness him (in the trust and strength of his
owne subjects) to become as the envy to the terror of his
forraine adversaries; yet if in one bosome we foster two profes-
sions, that brave puissance will spend in selfe-wasting; wee
shall Militare cum Erasme, exploit nothing, but our owne
distractions; for what enterprise soever we undertake it shalwart
the interest of one Religion, which so thwarted will retard,
and stumble the expedition with as much flight, and zeale as
the other presses onward; or be it by both Religions condisci-
ended to, (hardly possible unlesse against the infidells) dif-
ference of opinion among the undertakers will dayly admis-
ter occasion of debate, which begets offence, that reluctance
of

--Divisio orbe'
Britannos reg.

Eras. Adag. idem
Penelopes relan-
texere, to doe and
undoe.

of spirit, and thence foretowing, if not diversion of the whole designe.

Section 3:

^{1.}
Some meane
proposed to e-
stablish the Re-
formation,
more perfect.

To prevent such mischief is to pursue our maxime; and to that end tis first requisite, that his Majesty be pleased to transact his close-counsels, and great affaires, with the advise of such persons whose relations are truly only English; such whose tenderness in conscience to the purity of Christ's Gospell, is most conspicuous and precise; for these as they are most averse to a reconcilment with the Church of Rome, so will they most diligence confusion to the designes of Jesuits; who (if it be seizable) will ferret into our State-counells, (as to them most dangerous, and suspected) To effect which they are accommodated, as with that mighty Patron before rehearsed, so with a frolick purse; against the assaults of which, there can be no engagement of such security as conscience in Religion, Ex Diametro, oppugnant.

^{2.}
Colledges to
entertaine con-
uers.

Next let some Colledge in either University bee indowed to entertaine such Priests as shall convert, over which by discreet providence, let such Divines be elected Governors, as are most zealous, conscientious, and profound; For the raw Priest being huddled into orders is at the instant manaked by three vowes, of poverty, chasfity, and obedience, and this is the buttresse which supports the Papacy; for by these the silly priest is obliged to blind observance of what ever his superior shall injoyne, and likewise driven to abandon all other dependence, but the Pope the publik father; From whose service he may not be diverted by ingagement to wife, or child; He must forsake aliiances, desert promotions, solely he must harkny to support the reputation of his loose superiors; Being thus deprived of all other relations, if upon the illumination of Gods Spirit, he shall stagger in opinion, and begins to favour the true sense of his imposed drudgery; as hee shall bee pursued with all violence

Section 4.

violence ad ratiū usque by his awfull Hierarkift (for that fly-chain without which the Papacy cannot subsist, is now linkt in this Kingdome) so is there none of the reformed party to whom with confidence hee dares apply , for relief or Counsell; It being so sharply penall by our Lawes to have commerſe with Priests ; whereby every man endevours rather to betray then comfort and compoſe his distractēd fancy : Now were there a Collēge as aforelaid , where (un-interfered) there hſtitutions might be ſetled , their ſoules conſolated , their bodies cheriſh'd , and protec̄ted , many like the ſtray ſheepe might have opportunity , to underceive themſelves , and encouragement to retiue to the truē fold , and prove rare iſtrumentes to unmaſke their owne ſeductions ſo to preſerve others from the like forceries ; urge I need not , how mighty the repute of ſuch (and I doubt not ſuſh) conveſions would conduce to the advaſage of the Reformation , and the diſabuſing many a darke ſoule , preciouſ in the ſights of God . Summaratio est que pro religione facit .

Then tis requisite to forclay the number of Recuſants , to win ſuch as are poſſeſt (if poſſible) to conformy , however to crop the increase ; To worke upon the conſcience is indeed ſpirituall , and totally to unſoule the error , requires an Expedi- ^{3 An apt Church-discipline neceſſary to produce a Unity.} ent also that is ſpirituall , and ſo proportionable to the worke , that is an exact Church-discipline , a fence ſuitable to the Vine ; A Discipline as apt , well accommodated , and as naturall to cheriſh knowledge , the drift of the Geſpell , as the Romiſh discipline is to conceale and ſmother it : A Discipline adequate , ſſuing , and cloſe-rivited , to reſtraine libertinitiſme in lifē as well as in opinion , awfull to caſuall each-hower extravagancies in ſin or ſchisme , as well as ſuch as are censurable and multuary ; extorquentes , overſeeing , not coaſtē but libenter , not lucri gratia ^{1 Pet. 5. 2.} but prompto animo , not for gaine but conſcience , not Lordiŋ it over knyfes cleriſ , all Christians , Gods heritage , but as ex- ^{Revel. 1.7.} samples to the Flock whereof they are Epifcopi overſeers . That ^{Acts 20.17. &} there be not two ſeparate Juridiſtions in one Kingdome Re- ^{28.} gall and Papall , which ever clash and bandy , but that all may be equall , in the ſame ſort ſubſervient to the Crowne ; ſuch as may beget conſidence in forraine parties , as of our utter abolition

of the Papacy, and its dependants, to our fast adherense to the reformation.

The Result of this I expect with all patience and humility, from the large debate of such learned persons as shall be by authority thereto assigned, to whose wisdomes and moderation I commend it *Mercurio dextro* with all good speed.

Suffice it that the subject of this discourse is the inquiry what furtherance to this Unity may be attained by *Laws civill*, executed in the ordinary Courts of Justice.

And tis true; should we trace the Spaniard in his vigorous Inquisition, wee may not be asper't with cruelty without reflection upon his owne practice; but for that the inhumanity of one justifies not the same in others, and for that the tender conscience is rather to be mildly thawed, then inforc'd or violence'd; for that, obedience that is *uncordiall*, favours not as a pleasing sacrifice; Lastly for that their error seemes neither

* *Iniquum non malice or obstinaey, but misapprehension and ignorance, as in est presumendum charity we may presume; Therefore it seemes reasonable to 4. Rep. 72. Et reject such barbarismes, and to labour unity, by courses more stabilitur pre- sumptum donec civill, ingenuous, and gospelary, and in proces of time no probetur in con- less effect stall.*

trarium 5. Rep. That which to this effect, I shall with all humility propose,
7.6 Rep. 73. is the rough modell of a statute, abridg'd, and reason'd as it follows.

First, it seemes not unworthy a debate whether it were not requisite to be enacted.

I. Clause.

To repeale all **T**HAT so much of all and every the Statutes now in force former statutes **T**hat against Recusants, and all the penalties, forfeitures, so farre as they concerne Re-disabilities, &c. imposed by them for the same, may be cusancie. repealed.

The Statutes 1. The Statutes against Recusants as they are * many, so in force intr. they are confus'd, voluminous, and intricate, for being enacted late & many, in severall ages according to the emergency of things and times, * 26. H. 8. 3. some are supposed, as now not so seasonable so to interfere with

with the rest, which difficultie so scrupl. is the unstudied Majestate, that he growes tender in the execution of any, as wil-^{2 Ed.6.20.}
ling rather to transgresse in non-felance, then injustice; There-^{1 Eli.1.2.}
fore to explaine the ambiguities, to satisfye the scrupulous, and to quicken such as are most materiall to an execution, it will
be necessary to compendiate the now most usefull Clauses of all
those Statutes into one.* Misera est servius ubi jus est v.gum.^{23 Eli.1.}
^{27 Eli.2.}
^{29 Eli.6.}
^{35 Eli.1.2.}

2. The nature of the Lawes in force seeme rather to intend
the easing them of their revew, then us of their religion;^{3 Ch.2.}
for paying + 2 parts of their annuall profits or twenty pounds
per mensem, the practice of their service is in a manner con-^{+ 6.Rep.43.}
tinued; Or indeed, it seemes to expose them to a necessity of
absolute compliance to the loose pleasure of such informers to
whom their forfeitures shall be assign'd, for if they shall sub-^{† 29.Eli.6.}
mit they attaine by Court-flight (notwithstanding his Ma-^{3 J.4}
jesties best providence, to the contrary) a dispensation, or slender
composition, if they expostulate, they shall then be with rigour
harassed by the Lawes; Either they must servire scane contri-
butte to such what ever overtures the projectors shall propose,
or they shall be legally liable to their spoyle and rapine; so
that should such as have the Princes Ear at Court incline to
policy more then to religion (which tis possible some future
age may evidence) it might seeme State misdome rather to
increase by dispensation, then supprese by execution the num-
ber of Recusants.

Farther it has beeene the wisdom: of all States either totally
and impartially to eradicate such parties as they suppose
dangerous, or to allot them such conditions as they may toller-
ably undergoe; * The Prizernates rebel'd, and being almost
re-subdued to the vassalage of Rom: . they addresse by their
Embossadors for termes of peace; The Senate sternly aske them,
what new peace they could expect, that had so insolently in-
frindg'd the old; I was answered stoutly, we must now take such
peace as you please to give; If it be moderate, you shall finde it
faithfull; If too heavy it will be continued only till an opportunity
to avoyd it; The bravery and strong sence of this expression
induc'd that wise Senate to assigne them their owne demands;
I instance this to insinuate, that if we admit recusants a sub-^{* Livy.lib.5}
sistence,

sistence, we urdge them not with such sufferances, as irritate
a Tempt. in
and imbitter, perhaps make desperate; for *Cum ad restem res
redit*, when persons are expos'd to a continuall of vexation,
Pbrrm. subjected to be plundered by such inferiours who deligne
their owne profit not their conuersions, without peradventure

b Virg. cÆ.
m. lib. 5.
they will *magis omnia celo* — misc. ec. assay all diligences to
worke themselves into a more tollerable condition; they will

comply with all such malignant parties as shall foment distracti-
ons, and contrive an alteration of the establisht royal govern-
ment; such as are *perditi homines*, men of lost fortune, or o-
thers that are exorbitant in their profissiōn and feare to be

c Cicero in Ca-
tel. Orat. prima. perturbata se consequi posse arbitrantur. These and the like,

d Judge 15. 4. like *Cioblyi jugum* wil unite in confusione their common interest:

Though their heads like *d Sampsons Foxes* looke severall ways,
yet they are hampered in the Tayles with firebrands and agree
in this like hot incendiaries to set the whole Kingdome in
combustion, that so either they may continue their firene great-
nē, shuffle into better fortunes, inforce a moderation in re-
ligion, or else out of malice in revenge consume the whole

Tacit. body with themselves: *Quid valuit homicida, &c.* How little
Not disadvan- pris'd the murd rer, to inflame the who'e World, since hee saw
tageous to the his own ruin inevitably destin'd.

King to re- peale the As to that diminutio which by repeale of these Statutes
statutes. will incurde to the Kings reviewew, tis sencible that as those

e *Kex ad tutelam* receipts are inconsiderable, so were those forfeitures never to
legis corporum that end design'd; or were they, doubtlesse the King will con-
bonorum est discend to desert such perquisites, as are evidenc'd prejudici-
erectus. Forfei: de legib. Engl. all to the publike; Nor can his Crown be impayr'd thereby,
cap. 13. Starf. since as it is the duty, so is it the safety of the people legally
Pl. Ca. 99. Bract. to replenish his Exchequer, for if that be empty, how can his
lib. 2.

f *Concessio a'quo id concessu vi- deretur sine quo* Majesty with a bare casell e protect, or provide against e-
mergencies wherewith he is intrusted; A trust to protect, &c.
concessum cor- implies accommodations to performe the trust; and indeed
sister non potest. without supplies must the lustre of his Court grow dimme,
j. 21. 11. Rep. which dishonour reflects not so much upon his person as the
represented in his royalties and State; suffice it; let the lab-
jeet

ject be endevord, inspirited, and plentifull, and he cannot be so churlish to his owne interests, as not to endevour by all just meanes the gratification of his Prince, by whose vigilance he injoyes solace, by whose magnificencie he acquires honour, & omnes. 4. Rep. for as jelousy of oppression moulds people lumpish, desperate, and stubborn, so indulgence engenders courage, generositie, and loue.

3. Lastly, if Reason of State gives Recusants a subdience upon some (though hard) termes, why then (they performing according to those terms) enact wee some other Lawes that charge their ~~conscience~~,^{*} under so severe a penalty, &c. to which (if they have Religion such (though erroneous) as they profess) they cannot cordially submit; or if through ~~wrake~~^{**} nesse they should habirit against conscience those Lawes which over-awed them seeme coadjutring instruments of their damnation, for an outward and not cordiall conformity aggravates the crime, as hypocrisy is more sinfull then mere ignorance, perhaps invincible.

Either therefore admit we them no residence within this Kingdome upon any termes of penalty (which seemes hard at this time to inforce for that equally with us by the Lawes in esse, they are now borne to the freedome of the Nation:) or give such as are so borne and conscientiously possesse, such reasonable conditions of subsistence, as their ~~conscience~~ bee not violenc'd, nor themselves hurryed in dispaire and fury to imbroyle the Kindome; which tendernesse as it may insinuate and win into their soules by that Gospellary way of gentleness and perswasion, so it will conduce to continue the like piety, and pitty to the Protestants beyond the Seas; provided that we sufficiently fore-cast to secure their allegiance to the Crowne; (of which see the last Clause) and disable them from a further growth; To which effect it seemes reasonable that wee enact.

* The penalty
for the first re-
fusal of the
Oath of allegia-
nace is a pre-
munire and
close imprison-
ment.

For the second
Treason.

5. Eli. 1.

3. Jac. 4.

Act deputing our
nepreme Tac.

Vid. Fol. ult.

2 Clause.

To disable all such as are now under the age of ten yeeres, who shall not within one yeare after they attaine to the age of one and twenty, repair and frequent the Church, and to inherit or purchase, &c. unless they shall conform at their age of twenty one.

THAT all persons now under the age of ten yeeres, who shall not within one yeare after they attaine to the age of one and twenty, repair and frequent the Church, and three times in the same yeere receive the holy Sacrament, and also take the Oath of Supremacy before the Minister and Churchwardens of such Parish where they shall inhabit openly in the Church, after Evening Prayers in some Lords Day, which taking the Minister and Church-wardens shall register in some Booke to be kept for the same purpose, or shall after such conformity, discontinue the Church, or refuse the said Oath being lawfully tendered, shall be held, reputed and adjudg'd Popish Recusants, and shall be disabled to take by dissent or purchase in Fee, or Tayle, &c. to his owne use, or in trust for others, any Lands, Tenements or hereditaments, &c. in England or Wales; But all such Lands which such Recusant shall be vid. a president so seised of or any other to his use or, &c. shall descend and for forfeitures come to such Recusants next heire, that shall be of the the Statute of age of one and twenty and conformable as aforesaid; If such Mortmaine. next heire shall not enter Bona fide within six moneths, after such non-conformity or refusall, That then his second heire that is of the age of one and twenty and conformable shall enter, and be thereof seised to his own use, in such estate as such recusant had, or enjoyed, &c. If such second heire shall not enter Bona fide, within a second six moneths, then shall it escheat or remaine to the Lord of the fee, or to him in remainder, as if such Recusant were dead; If he shall neglect his entry six moneths then shall his estate be disposed of by the next Parliament to the publick use.

7 Ed. 1.

The

The like for Leases, Tarmes, Copyholds or other Interests that hee may become in the same condition as an Alienanee.

Tis evident that some Clause to this sense maturely ripened, being not possible to be evaded or dispense^d with will in one and effectuall age unground all popish Families : Tis their store of Lands expedient to and thence of tenants, that makes them formidable to the state, of which being d-prived, as it will discourage them to settle heere, so will it disable such as are settled to ingrosse dependants.

Nor is it penall more then ordinary for that the now Laves necessitate Recusans to breed their children under licens^t Schoole-masters, for that none else ought to teach in private or in publicke ; If their education be beyond the Seas an^b act^a in force disables them to inherite or take by gift, conveyance, or devise, or otherwise, untill they shall conforme ; Now if wee shall enliven some quicker Statute for their education, me seemes as it is not altogether naturall to rend and force a child from the vigilance, and nurture of his proper parents, so will it not probably produce the effect, both by reason that it is obvious to a multitude of Evasions, and for that stomacke which will swell in the issue upon the Fathers rehauation.

Be it therefore at the Fathers perill, that his child be educated in the Doctrines of our Church, or if his conscience be so scrupulous, as to derive to his issue his owne errors, he has faire leature during life to dispose of his Estate, and transplant his of-spring into a forraine soyle, where the principles of his profession are not so destructive to that policy of government. In notwithstanding this reasonable admonition, disfeson shall accrue to his posterity, it may not be traduc'd injurious, since the private of all men must submit to the publike reason of State, ^{39 H. 6. 39.} *Jura publica ex privatis promiscue decidi* ^{Mirror. cap. 3. S.} non debent.

This Clause is onely to be avoyded by the d-felt of an expedient to scrutinye into the true sense of men ; For experience daily justifies, that such whom wee suspect to be Recusans and lately so profest, glibly swallow those Oathes of Allegiance.

The Interest of England, &c.

* 3. Iac. 4.

ance and supremacy, resort to Church, nay and communicate, whereby either that act of Discovery becomes fruitleffe, or really they are what they now professe, Converts. Truth is, nor dispensation, nor dreal nor hope, nor malice can mould a conscience though erronius, that is Religious, to Hypocrisie; but such as are loose or but form rly conscientious will scruple no assay, they have *volaticum iurandum*, and to provide a

Non idem sunt Test for the discovery of such, were to make a garment for the *Scriptura & moore*; Notwithstanding for more ranke conviction of such *Cricetus. Eras. Cratibus. Adag.* dissimulation (if it be such) it may be requisite to insert into the Oath of Supremacy, the first Clause of the Protestant; viz. To defend with life, power, and estate, the true Rformed Protestant Religion expressed in the Doctrine of the Church of England against all Popery and Popish i-novations, &c. or rather to compose the severall Oathes that concerne r'igion into one, lessle equivocable, and more searching, as not only to maintaine the Protestant Religion, but to renounce the Romisb.

3 Clause.

To raise a present supply of monies.

THAT all such as have not usually frequented Church the first yeare of this present Parliament, and have not taken in the same yeare the Holy Communion, or shall refuse the Oathes of Allegiance, Supremacy and Protestation, being tendered by the Commissioners, shall forfeit the— part of their last yeeres revenew in Lands or goods, to bee assent upon their estates as they lie in the severall Counties by the Commissioners nominated in the last Act of 400000. After the same sort as is express in the same Act, and to be returned accordingly, &c.

This charge will probably be with alacrity disburst by reason of the ease that Recusants have from the penalty of former Statutes, and the rapine of Projectors; And this way of levying as it will be most speedy, so most certaine, for that those Commissioners upon experience of the former taxes, are well acquainted with those which they doubly charg'd in their severall Countie;

ties; Nor can such a supply be unwelcome to the present necessities of the Kingdome.

4 Clause.

All Recusants not conforming as aforesaid shall for ever A constant charge to be imposed upon Recusants.
all they shall conform pay — in all Rates, Taxes, Charges & Payments incident to their severall Parishes, in proportion with the revenue of their Parishioners, as Church, Poor, B. idges, High-ways, Composition, Goal-money, &c.

This charge be it double or treble, &c. being affest by the night-bair-bair, and conducing to their easement, will be imposed without possibility of evasion, as well on goods, as Lands, and will be effectuall to incline especially the inferiour sort to conformity, who I suppose are Papists, rather of custome, then reason; faith being grounded upon knowledge, which they abandon: Our Lawes in former scarce inflict any penalty on them, or such as is so incensorious as never levyed; but being physick with some frequency by this potion, something proportionable to their severall abilities, twill assay whether the decrease be heart-felt, or no deeper then the stomacke: if so, they'll loone vomit it.

5. Clause.

THAT no Recusant shall come where the Kings Majesty, To forbear the Court,
or any of his Royall issue shall be, unless he be commanded by the Kings Majesty so to doe, his heires and successors, or by warrant in writing under the hand of sixe of his Majesties Privy Counell; and then and there onely so long to remaine, as may suffice to dispatch such present busines for which he is admitted, upon paine of 100. l. whereof the moiety to the informer, the other moiety to be disposed of by the next Parliament.

3. Iac. 5.

35. Eli. 2. 3. Ia. 5.

11. Rep. 6.

The Interest of England &c.

This Clause seemes in force ; onely doubtfull, whether such license inables the Recusant to make abode at Court, as his habitation ; worthy to bee explained ; Those other Clauses for their departure from the Cittie, and conseruement within five miles compasse, are usually delude l ; while we suspect their contrivements , tis prudence to scatter them what wee may, from conuenting . The assemblies of such being most probable in Townes or Cities, were reasonable to authorise the chiefe Mijistrates of such places to disperse them ; and none to have residence there , but such as have a license from them upon assurance of quiet conversation, Abundans castella non nocet.

6. Clause.

To be disabled
in publick fun-
ctions, and
Offices.

THAT no Recusants shall give Vote, or proxev in the House of Peeres, nor shall practice the Common Law, as a Councillors Clarke, Attorney, or Sollicitor in the same, nor shall practice the Civil Law, as advocate, Proctor, nor Physick, or the Trade of an Appothecary, nor shall be Judge, Minister, Clerk, or Steward of or in any Court, nor keepe any Court, nor shall be Register, or Tonne Clarke or other Minister, or Officer in any Court, nor shall beare any Office or charge, as Captaine, Lieutenant, or other Office in Campe, or Company of Souldiers, nor shall be Captaine, Master, Governoour, or beare any Office or charge of or in any Ship, Castle, or Fortresse of the Kings Majestie, his heires, or successors, but be utterly disabled for the same ; Nor that any Recusant or any having a wife being a Recusant shall exercise any Office or charge in the Commonwealth, but shall be utterly disabled to exercise the same by himselfe, or his deputy (except such husband shall bring up his children in the true Religion, &c.) nor shall such Recusants present to a Benefice or Grant an advowson, or Collate or nominate to any Free-schoole, Hospital, or Donative whatsoever ; but that the Chanceller,

3. Iac. 5.

11. Rep. Chanc. de Oxfords
case.

and

and Schollars of either the Universities respectively present as formerly ; Nor be Executor or Administrator, or Gardian in Chivalry, Socage or Nurture, or to have the wardship or custody of any infant, ideot or lunatick.

This is the Act expresse ; onely that of the Vote of Peeres. 3. 11. 5.

And surely such whose Religion biases them to an interest diverse from the publike, are prudentially presumed, not willing to promote Counsels so destructive to their Interests. Recusants to give no proxies in the House of Peers.

And the same ground seemes appliable to exclude their pres-
ies : For all that are Protestants in forme, are not alike zealous in heart ; Now since it is one maxime to manage all counsells by such as are precipit in the reformatiōn, it suits not wisdom to arme such as are but luke-warme with more accommodatiōns, which they in all probability shall attaine, if Recusants be inable to dispose their Proxies ; by which engagement beneficiall Lawes may bee obstructed though His Majestie with His Commons shall diligence to enliven them.

By priviledge of Parliament, their blood confers as much right to give Vote, as bestow proxyes ; and that reason of state which disables them in the one, is of the same strength and not more injurious to disable them in the other ; nor can it be more injury to a Peere, then it has beeene to the Commons 5. El. 1. who must receive, and pronounce the Oathes of allegiance and 3. 14. 2. Supremacy in testimony of conformity, before they can give vote in Parliament, or sit as members, though never so suffi-
ciently elected : That which discharg'd the Temporall Lords of the Oath in the Act of 5°. was impliedly the great power which they then held in the House of Peeres, Explicite-
ly because the Queen was otherwise sufficiently assured of their faith and loyalty. Now faith wee have often found is not im-
tayld upon succession.

Nor can prejudice insue unto the publike by paucity of votes No prejudice since His Majestie may please to inlarge the number by his by their exclu-
Patents of persons fitly qualified ; yet of old that house was not sion,
so strong when onely such were Peeres as were cald by writ,

a Created 10. our Ancestors being unacquainted with other titles then
 Ed. 2. A.D. Dom. Comites & Barones.
 b 1376. Casus priu- a Edward the black Prince was our first Duke and that of
 cip.8. R. 7. Cornwall ; b Robert de vere was our first Marquise and that of
 b Created 6. Ri. 2. A.D. 1384. Dublin ; and c Dominus de Bellomonte was by Henry the sixt
 c Created 23. H. created our first Vicar : Now the first Baron we read of to
 6. A.D. 1414. be created by the Kings patens was d John Beuchamp of Holt,
 d Created 11. Ri. Baron of Kedermister.
 2. A.D. 1387.

Some Philanthropists now in practice, left in disabling them, we mart our selves ; whose bodies perhaps are inured to the nature of their prescriptions, having successfully employ'd their learned experience ; But to continue them in success in appears mischievous, by reason of those oft and faire opportunities which as they have abilities, so doubtlesse they have wills to contrive to a by-use upon their patients in extremis.

7 Clause.

Some Priests **T**hat it shall not be lawfull to and for any Jesuite, Seminary Priest, or other such Priest, Deacon, Religions or Ecclesiasticall person whatsoever being borne within this Realme or any other His Majesties Dominions, made, ordained or professed by any authority or jurisdiction derived, challenged or pretended from the See of Rome, by or of what name, title or degree soever the same shall be called or knowne, to come into, be or remaine in any part of this Realme or any other His Majesties Dominions ; without the testimoniall licence, or approvement of the Judges or any three of them, whereof the Lord cheife Justice shall be one, before had, and obtained ; And if any Priest, &c. having such licence as aforesaid, shall be seene abroad, without such knowne habit of his Order whereby he may be distinguist, and avoyded, Or if any Jesuite, Priest, &c. unlicenc'd, shall come, be and remaine within the said Dominions, shall be

* 27. Eli. 1.

be adjudged a Traitor, and shall suffer, lose and forfeit as in case of High-treason; And every person, which shall wittingly, and willingly receive, relive, comfort, aide, or minister to any such Jesuite, Priest, &c. that is not licens'd as aforesaid, * being at liberty, and out of hold, * videlicet, shall for such offence be adjudg'd a felon without benefit of clergy and suffer death, lose and forfeit as in case of one attainted of Felony.

This exception implying admittance of some Priests, though it be with qualifications, by such as are more curious, then diligent, may be scandal'd; For vindication I shall apprehend this opportunity to represent my sense of the Romish Church, and to advise on those reasons that induce the intimation.

A Digression Historically reasoning the
disagreeing usurpations of the Romish
Prelacies.

I Deey that Church as a grand Impostor, butt'ret by sophistry in Doctrine, and policy in Discipline, erronious in the one, and machivillian in the other; The source whereof were those ministeriall * Officers mentioned by the Apostle to be Pastors and Teachers, who by decreeing insolence have appropriated the titles * Clergy as if all Gods people were not his lot, and the Church as if men not in orders were not of it, or that were not a Church which was in Priscillas ^{Cor. 12. 28.} house : Recommending ignorance to the uncleane (so they stile it) laity, & the mother of devotion, thereby ingrossing knowledge as a monopoly to their owne profession, By which powerfull advantage as they impos'd what sufferance they ^{Eph. 11.} ^{a Χληρονομία Ex parte franguntur} ^{b unus sit in orbe terrarum clerus i.e. Ecclesia, quod Deus sibi illum populum velut portionem quan-} ^{c Appellatio Cleri aut ex errore aut prava affectione nata,} ^{d Cor. 12. 4. c p. 4. Sect. 9. b Excedere et invenire locos qui veram Christi Religionem profiterentur, a κελευθεροι. c Cor. 12. 2. c Rom. 16. 1. & 5. 2 Cor. 11. 28. 1 Monopolium dicitur et ad 58 mortuorum propter ipsius suum ius solus universum emit, precium ad suum librum statuens. 11. Rep. 68. pleased}

e Gen. 49. 14. pleased upon the dull Laity who like the ^c Asses of Issachar coucht to every burthen, so they usurpt dignities and reverencies under the maske of piety to support their owne pride, pompe, and avarice: For demonstration.

f Ma. 18. 17. ^f Dic Ecclesie, to the whole Church (whereof persons not Cal. Iust. lib. 4. in Orders are a part) and so executed upon that incestuous cap. 4. person, if wee referre the (yee) in the fifth Chapter in the Tr. Conf. Art. 30. first to the Corinb. ver. 4. to the (All) in the first Chapter ver. 2. became by the less diligent diligence of the Ministry executed, and so in time appropriated to themselver.

g Acts 15. 6. Church-assemblies were usually in ^g Cities, as most populous and civil, and to this service choyse men were elected from the vulgar to represent them, and for this use were Elders ordained by ^h Titus in every City: for though all the i Pet. 5. 1. ministry were Elders, yet all that were ^k Elders were not of the k 1 Tim. 5. 17. ministry, but helpe in government; 1 Cor. 12. 28.

In such assemblies were persons most eminently grave elect-
ed to precede, to state questions, collect the *sence*, declare
the sentence, &c. So ^l Peter when twas lotted for Matthias;
^m Acts 15. 13. ^m James at Hierusalem, and ⁿ Paul the chiefe Apostle of the
ⁿ Gal. 2. 7. Gentiles. Where such person had the primacy of Order, not
dignity or power. ^o Be not ye called Rabbi for one is your master
even Christ, and all ye are brethren.

Pul. Annot. Tit. In proces of time this president, or *primus ordine* being re-
verenc'd for his gravity, and especially apply'd to for his
constant presence, and dispatch upon the negligence of his as-
sist.ance assumes a *Soveraignty in jurisdiction*, and usurps it with
the stile *Episcopus superintendant*, by us sometimes Englisht

^a 1 Tim. 3. 2. ^a Bishop, sometimes ^b overseer, This Bishop for his more re-
^b Tit 7. pute associates a consistory, by the name of Chapter, or Pre-
^b Acts 20. 28. bendaria *qua praeberent auxilium Episcopo*, who resenting it as
^{3. Rep. D. & Chu. & Norwich.} matter more of tyme, then honour or profit, (which soylly ac-
crued to the Bishop) are soone out-diligenc'd, and to this day
^{* 25 H. 8. 10. Magdeb. Cent:} they retain only (and that pro * forma) his election, and confirmation of his grants.

^{1. 1. 6. 7. Quatuor} From these Cities (where was the *Cathedra* of the Bishop)
accolite Evidge- the *Parochies* or lesser Townes adjacent were enlightened: and the de-
lili in una civi- votio

tate accessa. &c

votion of pious Christians there erecting and endowing Churches, those Churches were supply'd as Colonies from the City, and acknowledg'd such City whence they had their light, the mother Church, and consulted with the officers thereof in controversies and causes Ecclesiastical. This assistance the Bishop with his consistory or counsell condiscends to at first Ex charitate & clementia Iustitiae, from a holy desire to edifye, but continuall of such address's swells the Bishop with ambition, and Imperii opus, he substitutes all those villages which so resorted to him to be His Dioces, and this about* three hundred years after the Passion, towed into a canon at the* Nicen councell.

* A. D. 325.
* En. Sil. Epis.

The Bishop thus being sol'd above his Presbiterie, an emulati-
on springs among the Bishops. * At the same councell the whole Church is divided into four precincts over which were appointed four patriarches Rome, Alexandria, Antioch, and Hierusalem; But for that Rome was the Emperiall and chiefe City, and endowed with amplest privileges, it had allotted to it the primacy of order.

* Confir. in
council.

* A. D. 325.
* Concil. Calce.
Can. 28.

Rome acquiesceth with this dignitie till the yeare 606, when Phocas having slaine Mauritius the Emperor, his Master, by the assistance of Boniface the Roman Bishop gets the diademe, & gratifyes his confederate with the stile of Universall; which was re-confirmed by King Pipin to Pope Zachary, who upon complaint that Chileric King of France (solo regis titulo contentus etiam vita degeret) raign'd lasciviously, deposed him, and contributed to enthrone the Conspirator, that he might, Officium precium respondere, countenance by power his telfe-In-
croachments.

A. D. 606.
Buchol.

* Bonif. 3d.
Onuph. Beata.

These Church-ambitions St. Basil filii d'opeus Διονυσίου occidental supercilium, the western pride, with an edictum illius Bishph. de Eccl. Ecclie, and they occasioned the Greek Patriarche to desert Eccl. & statu cap. Communione with the Roman, inveying thus, e Magnitudinem: uox simus, &c. Thy hauitesse we know, thy avarice we cannot satisfy, thy usurpations we will no longer abide, Teneum civito. And when Zozimus in the yeare 417. urg'd a Canon in the Nicen Councell for his supremacy, The whole d African Councell explode him for ambition, and that

* Bas. Epis. 10.
1. Pag. 22.

b Gerson part 4.
fem. de pac. &

c Unit. Graec. 6.

d Carlton. Jurij.

e A. D. 417.

f A. D. 417.

that forgery with an objurgation, *Nefumosum typhum facili*
e Greg. reg. 166. in Ecclesiam Christi induceret, &c. *Greg. ry the Great, after*
4. lib. 8. Ep. 38. Pope, brauds the title of Universall as *seculorum nomen, non*
men singularitatis, and that hee that ownes it is the fore-run-
ner of Antichrist; Nay hee prophesies that the King of pride
is at hand, and (which is molt grievous) an host of Priests are
prepared for him.

f 2 Thess. 4. 7. Now though this mystery of iniquity, *f* that sits as God in
 gods Temple, began to worke in the age of the Apostles; yet
 he that then did let, did withhold till he was taken out of
 the way; probably the power of the Roman Empire, which
 so awed the insolence of the Clergy, that it durst not so no-
 toriously reveale it selfe; But about the yeare 100 w^t n

g Rev. 20. 7. 8. *Satan as twas prophetyed should be lovd,* *h* *tria the*
h Plat. Ery. *third first prelumes upon some notable advantage to exalte*
Onup. *the imperiall authority its prerogative in the Civitatis, and*
investiture of the Romish Bishop, and then broaches the do-
nation of Constantine, that had bee 111d i p about six hun-
dred yeares without vent, which occ sioned a ceuge of
scisme in that chaire of pestilence, by mutuall murders, poy-
sonings, excommunications, &c. Nullum seculum in delius,

i Bellar. de Rom. aut infalcius, so ¹ *Bellarmino;* *seculum sui aperitate, &*
Pont. lib. 4. c. 11. boni st rilitate ferreum, &c. So ^k *Baronius,* In the space of

k Tom. 10. A. 150 years, were fifty Popes, most of which came violent-

900.

l A.D. 1076. *150 years, were fifty Popes, most of which came violent-*
ly to their graves; At length by deepe sleights, in the ful-
ness of time, ¹ Hildebrand by the name Gregory the seventh
mounts the Popedom, when it seemes that Anticrist was
full growne, and that was then the Universall sence of men:

m Avent. Ann. he (saith ^m Aventine) was the first that under the glasse
*li. of Religion, *Antichristi imperii fundamentum jecit,* layd the*

n Onup. in vit. ground-worke of the Popes Empire; By him saith ⁿ Onuphri-
Gr. 7. Col. 27. us their favorite. was that chaire endowed with Wealth,

Pomp, & profanatione, worldly jurisdiction: Res ante ea
Hoc nefardum secula inauilita.

primus amplus. Now the instruments extraordinary that this Pope ma-
 tius est quod p. 7 mag'd beyond his predecessors, were the establishing certaine
 succ. if res. hic Head-assertions, of which no dispute was to be tolerated,
inf. continetur. Head-assertions, of which no dispute was to be tolerated,
& Avent. Ann. probant, & non probantur; These to be the touch-stone, to
Boio. b. 7. assay

assay whether a man be for or against them : and hee that without hesitation consents to these may have connivence in any other disgusment, he that d^boubts, is anathematis'd as an Heretick ; some of those Decretals I shall release out of ^{1. Onup. in vii.}
^{* Onuphrinus.} Greg. 7. Cal. 248.

That the Bishop of Rome onely is de jure Universall.

That hee alone may for the necessity establish new Lawes.

That hee alone may depose Princes.

That hee alone may absolve Subjects from their allegiance.

That his sentence may not be retracted by any man, all mens by his.

That the Church of Rome never did erre, nor can.

That no Councill without him, can be generall.

That an appeale lies from all powers to the Apostolick See.

That hee alone can admit by indulgence, or exclude by excommunication whom hee please from Heaven, &c.

Then hee forbids Marriage and commands abstinence ^{b 1 Tim. 4. 1-3.} from meats, for so it was prophesyed he shoulde.

By these principles that See is intitled to a Monarchy jure Divino over the whole World ; nor is it improvident to build upon, and fortify what it hath thus founded ; For these principles are become the very rules whereby they square out the Canons of Faith ; ^{c Cadem Scripturarum faciunt a i mate-} riam suam ; Both Discipline and Doctrine they so fashion as it may best comply to this Interest ; For having reduc'd men to a sufficiency of ignorance, commended, as the Mother of Devotion, they obtrude upon the silly people, what they please to be believed by an implicate Faith.

^{c Terrib.}

2. To this effect must Divine Service be officiated in a tongue unknowne, that the vulgar may the more admire at

what hee understands not, and apply with reverence to the Prelate for his information, which tiel quiet he must swallow as Divine.

2. All that are in orders must live single, and adhere thereby and depend solely upon the Pope; Had they house, wife, or child their affections might more reflect upon their Patrons, which indulgence as it would distract them from a totall service, so might it induce them to consent to so ne prejudices of the Romish Church, which in the present state they are they endevour mightily to advance, since under the Popes protection they secure themselves vast exemptions, and prerogatives above the temporality; and by going Friars rather are discharg'd of the toyles, then debarred the solaces of this life, injoying the opportunities as of ease so of all sorts of Luxury at the charge of others; nor is it impossible but that their ripe fortune, or notorious diligence may commend them gradatim to the highest dignity.

3. Certaine meats must be prohibited at set times, to enure people to obedience, or occasion to purchase dispensations, But the reformation of this as also the challice in the Sacrament had beene granted in the Trent Councill, at the instance of the Germans, but that it would have open'd a gap to demand an abrogation of all positive constitutions, by which only the Popes prerogative is preserved, for by those which are *de jure* *Divino* no profit doth arise, but that which is spirituall.

4. Confession must be injoynd with this enforcement, that if any sinne were pretermittend, the totall was ineffectuall; whereby there is a dayly discovery of the very thoughts of men, and present prevention if any thing be projected that's mischeivous to their cause, and this opportunity they aptly use to perswade their penitents, to ransome their sines by consecrating their goods unto the Church, as also to excite the multitude to sedition and tumult, with annexing such conditions to their absolution, as best conduce to the designes they aime at.

5. The Doctrine of merits must be inforced, that there may be a treasury in the Church full of their workes who

*Cerd. Pin de
Corpi dis. con.
Trid. pag. 460.*

supererogate, the dispensation whereof is committed to the Pope, who when he gives indulgences recompenses the debt of the sinner by assigning so much in value out of the treasury: and lest this treasure might be deficient, the Merits of Christ are added which are infinite; The grant of these was first A.D. 1100. vrb. practised by Pope Urban, to all such who made VVarre to ² regaine the holy Land, after, to such as maintained a Soul-
H. B. Con.
Trent. 10. 1.

dier in those wars; In progresse of time the like indulgence was granted to such as rebelled against their owne Princes if Excommunicate, or refractory to the Church of Rome; But by Leo decimus, and so since, it's granted to whosoever will give money, extending it to the dead; No sooner shall the mony be disburs'd, but the party pro quo is free from the paines of purgatory; And who will be sparing of his revenue, to secure himselfe or friend of Heaven? Deus bone, quot hoc commentum de purgatorio misere affixit; silly people are dar'd, and squeez'd by this figment as a Larke by a Hobby.

So Lavata.

6. By pretensed power of dispensation, they interpose in Princes marriages, and legitimate illegall issues, whereby it is as necessary for some princes to support this infinite authority of the Pope as to continue the honour of their birth, or title to their Crownes: They intermeddle also in all treaties, for if any Prince be involved in hard conditions, and falsly desires a freedome, The Popes Almighty power can dispense, and justifies the unholiness of the act by the holiness of his authority; By which the princes protestant are irreparably prejudic'd, and brought to a continuance of uncertainty in their weightiest resolutions, there being a warrant dormant for all men to breake league, or oath with them; Their Church having long since declared Nulla fides cum hereticis. That leagues with them are more holy in their breaking, then their making.

7. VVhen the corruptions of the Clergy like the sonnes of Ely, made men abhorre the offering of the Lord, and misdoubt the Doctrines of their Priests, whose practice gave themselves the lye, and when that which should be Veneranda raritate venerabilis, was prostitute for Tithe, and Testament,

Lavata. Part. 1.

cxp. 16.

Sir Ed.Sands his

pec. Eusop.

Christians agree-

phy. II. p. 302.

11. Pag. 43.

Sam. 2. 17.

A.D. 1300.
Mr. Seld. Hist.
Tyrk. cap. 14.
& pag. 488.

^a 1 Cor. 5.

a 2 H. 4. 15.
Fitz. N.B. 269.
Br. Heresy 1.
to H. 7. fo. 17.

Dani. in Ed. 2.
2 K. 24.

Wife. 1.

* An. reg. 20.
1327.

An. reg. 2. 1483.

(the profitable jurisdiction whereof they had incoacht, and became thereby as Judges of their owne titles to sharers with all executors) then begin the naturall curse of the Church, excommunicatiōn, to be concerned: Those whose haire br̄tlted, whose flesh trembled at the sentence which ejects them, Gods providence and the * company of all good men now disvalued it, apprehending none less kely, then those that most denounc'd it, and that in caules where their owne interest was ingag'd; The Clergy then to preserve their unnaturall Courts, and credit in some warrngh, sue for secular fomentations, to force that with the Sword, which would not open to the Keys: and by such monstrously assistance, as fines, imprisonments, twitures, nay and death (for they had once power in the writ de ^a Heretico comburendo) they merr the body to conform to their lavish pleasures, leaving the soule to fester and repine, to clese which was the drift of Christ by gentle admonition, mckenessē, &c. in Church-Discipline.

8. Now the princ Engine that keepes this politick Fabrick in continued motion, is the ^a usus abom'd power of their Hierarchie, wherby the inferior vowes canonicall obedience to his superior, and so upwārs till it determine in the sence of one man, who designing any thing of import and interest disperses it into the severall Diocesses, from thence it is diffus'd into the severall parishes where the Church Chaplaine their avowed Creature, Sermons, and by it poysons his dull auditors, having that mighty advantage to discourse often in an attentive audience, and that without interruption or reply; such was that at Oxford by the Bishop of Hereford upon the Text *my head aks, my head*, by which he most audiuinely concludes that an aking, and sick head of a Kingdome must of necessity be taken off, and that of Doctor Shaw at Pauls Crosse who out of the Text Bastard slips shall never prosper, seconded by Fryer Picket upon *Woe to the Realme where a child is King*, invey'd against the undoubted right of the fist Edward; These with some like confederate preichments so colsend the blind credulity of the people that the second^{*} Edward was suffer'd to be depos'd, and the * fist a tender innocent murder'd in the Tower.

The

The power of this ^{misericordia} Church-clerke was oft checkt
at by our Princes, but never mated till our right Vicars were callid to
his great counseil, first unseal'd the eyes of his doct^r of the ¹⁵ 15.
and enabled all to seach Scripture whether the lawe wro^t so. v. 17. 11.
whereby the Clergy became a ¹⁵ 15. farther then they a-
greed with the Originall, which was so evident (for I suppose
the holy ¹⁵ 15. first more able then any man or Lawe to dictate
in expellions ¹⁵ 15. to be apprehended) that the sence of
every man convinct those aforesaid Clerkes and rebell¹⁵ 15. in-
ferences. Then he unhatcht the ¹⁵ 15. lines of this Hierarchie from
its dependance on the Pope, and affixt it more immediately to
his Cowne with the Bill¹⁵ 15. of * Suprem^m cap*t* Ecclesi*a*. 24 H. 8. 12.
gleans which was his ¹⁵ 15. act in right. Surely that sage Parl¹⁵ 15. 25 H. 8. to 19.
ment as it exprest deere prudence toward the Kingdeme ¹⁵ 15. 1. 1.
of a ^{Carrie's case} ferme servitude so exprest it mighty confidence in their
Prince to the ^{5. Rep. de. Lat. regi. Ead.} seale of whose prerogative it added the waite
which was formerly its billace; An additament (being to the ^{Dan. 26. II. 8.}
person) perhaps no leſſe cumbersome to prerogative then quar- ¹⁵ 15. H. 4. 37.
reld at by the prelacy; For shall not the Prince by whol-
some and steddy providence, temper and qualify the hardinesse
and fiery suggestions of his Clergy? they (swolne alſt from
an inferior ranke) are ſoone inflated with ambitions, and un-
der the falſe glōſe of ſervice to their maſter deligne their own
interēſt, and in the end his riſing; for could they by a higher
power check the curb of Law, they would ſoone degree into
their ancient ſeparation and privileges ſo mortal to morālity,
which the Hierarchie being now ¹⁵ 15. imperfect cannot but as ¹⁵ 15. Perficitur est
naturallly Covet as it is to be ambitions; The attempt of which ¹⁵ 15. nihil est
perhaps may expose even Maſter quicquid auct^o deu^o ſo much ¹⁵ 15. et accepere.
ſufferance, and hurry the people, (in patienc^e of Charch-prize to ¹⁵ 15. Art. 2. cal.
combatiſons; certaine it is, Variet^y of preferments temp^o ¹⁵ 15. Et appetitus ma-
men to hanker after their ioyement, and distract^s from that ¹⁵ 15. rarie non cefniſi
diligence or ſuperiortency intenſed by the Gospell: wher- ¹⁵ 15. minus ad fidei.
by the people become libertines, and they like ¹⁵ 15. Gallo cate. ¹⁵ 15. Phys. Art.
life of thise things. Thus thole compitances which our An-
cestors by the name of Tiths dedicated to preſerve knowledge
in the Laity, are diverted to erect a greatness in the Clerg^y and
holy orders acundertaken as a beneficiale office wth of ecclesi-

^a Mach. de

Princip.

^b Tacit. Ann.

ence, but to acquire honour and revenew : as if Religion were as Machiavill designes only ^a fallere civitates, ^b & regere vulgi animos ; Sit alite dextro, blest be the age when each Church shall be reindowed with a full competence , that each incumbent may contentedly acquiesce ^c in ^d superintendere to oversee his single charge : that so some ministers might not be necessitated to backny out their age in penury and scorne, while the rest perhaps less worthy, not more Divine, deboyst and scandall their profession in the riot of superfluity and excesse : endeavoring in the interrim to patch up their own deficiencies by ammusing, & entertaining the gazing sences of their dull parish with perfumes, pictures, chantings, gorgeous and solemn services, &c. now beere, then there, now low, then aloft, now Priest, then people, then clark, then quire, by which sportive varieties some weake soules are possest that Gods Service is more sensuall then cordiall, or that their is a deepe mystery in the meere forme of worship, and industring to keepe conformity with the severall changes become disabled to settle and compose themselves to a steddiness of devotion; stifling indeed the pith of true religion in the barke, which like a simple Infant is so straitned in the prison of his garment, that it scarce has liberty to vent breath. Lo all this is to the high impairing of that which is indeed the miracle of Christianity : To observe the supposed sonne of a ^e Carpenter, ^b A man of sorrowes, to inspire onely a few unknowing publicans, men in rags, silly women, To waive the assistance of Kings and Princes (whom his deity might have stoopt) to neglect the flights of eloquence ^c the intising speech of mans wisdom, the enchanting symphonies of Musick, pomp or sumptuousnes, only with naked simplicite, innocence, meeknesse, temperance and humility, those celestiall graces ^d in plaine evidence of the spirit, and of power to assault powers, principalities, ambitions, lusts, to force men from the riot of their appetites, levell their high thoughts with the Earth, and to reduce the disobedient onely with the spiriu of gentlenesse, and admonition, or at most, ^e dissertion, by these low accomodations to disperse his doctirines, argues in deed a Divinity in the author and a purity in the ordinance; Wheras to have sown his Religion and preserved it by the ayd of power, pompe, violence,

^a Mark. 6. 3.^b Isay 53. 3.

Mat 9. 9.

Mal. 4. 18. 21.

John 11. 2.

Mal. 3. 6. 7.

Cor. 2. 4.

1 Cor. 1. 17.

&c.

d 1 Cor. 2. 1.

&c. ver. 4.

^e Mat. 10. 14.

3 Cor. 5. 17.

x Tim. 1. 20.

torce, inquisitions, burnings, fines, imprisonments, &c. had evidenc'd nothing of a miracle, for by such politick principles Mahomet and the heathen have infus'd and fortified their Idolatries; It is the badge and Emblem of a Christian (not Pomp, not Pallaces, not Pictures, Altars, Fire, &c.) bet humilitie and devotion in the heart, which argument as it alone convinces all controversy in opinion, so does it orthodox Christianity to be Divine; Then does the Church of Christ most flourish when people are religious and good, not when the Clergy are aloft and proud; perhaps of this Diana to much,

* By whose craft, &c.

⁴ Acts 19. 28.

Observe we from the premises, as the novelty of the Romish Church, so the difficulty to reconcile it to us; Our Doctrines are affirmative and derived from all authority, such as neither the Romish-Church nor any considerable body of Christians ever disaffirm'd; Those positions which they add, and we explode, they either futher upon darke tradition, or squeeze obscurely from the Text; to what is demonstrated, or evidently implied by the Scripture, we subscribe; Their superforiations as we cannot pedigree their divine origin ill, so we justly suspect to be introduced by designe: and good cause; for their is scarce one doctrine wherein we vary, but it contributes (a capite ad calcem) as the sence of it at least is now diverted, to uphold some or all the aforesaid lavnish usurpations of their Clergy; Now were their Hierarchie, and those superious level'd to their primitive humility (Learns of me, for I am humble and in heart lowly) and diligence (woe is me if I preach not) those after births would of themselves moulder off as ^{Mat. 10. 26.} 1 Cor. 9. 16. ^{Mat. 18. 4.} selfesse and ungospellary. But tis so sensuall to tyrannise in a separate Dominion, to riot uncontrolably in excesse and sloth, that their selfe-conviction can no more probably be expected, then that Belzebub should cast out Divills, and ^{Mat. 9. 34:} their devout lay-votarist is so awed by their authority, and so ^{Mat. 13. 22.} fisted by confession, that he dares not unhood his understanding so much as to resent the mystery; Indeed they have beene so provident during their universall sway over Christendom, as to suffer few Ancient writings to be deriv'd unto posterity to convince their grosse incrochments; Some Fathers,

they

they have fater'd, others they have purg'd, the rest confoun-ded, Books as well as persons, so that to argue by antiquity seemes to be an imp. w congressus, as to joyne issue where the power of one party has purloyn'd the evidence, nay has late Judge; The Scripture only we receive as an impartiall standerd in its naked purity, which by its primitive dispersion, and Divine providence, is uncorrupted, though the Iesuits (be-ing thereby too evidently convinc'd) begrudith us that and be-spatter it, therein helishly striking at the root of all Christi-anitie.

^a Thess. 2. 10. Now because men will not receive the truth that they may be saved, God sends them strong delusion that they believe a lye: and certainly the Inferior Priest by his rash vow of blind obedience is so muffled, that hee mostly apprehends not the aforesaid mysteries of the papacy; but limply in some sort of innocence is precipitated to uncouth enterprises; and the credit of his hot zeale and boldnesse beares up the reputation of the Romish cause; In which actions though I totally explode his presumption in the defiance of our Lawes, yet I pitty that the zeale (if it be so) of so much ingenuity should be misguided: and since he that professes with the truth but formally, loosely, and not of conscience, is supposed in darker plight, then he that professes conscientiously opinions that are ^b true, if not blasphemous, Therefore as Paul of Israel (my hearts desire and prayer to God is, that they may be saved, for they have the zeale of God, but not according to knowledge) so tis my charity, as not to force Romanists that are now possesst from the means of truer knowledge, so not totally to disable them the practice of Christianity; It can be no attractive to our religion, to instate them in condition to be of none; either permit we Recusants no subsistence in this Kingdome, or admit them to be no Atheists.

^a Rev. 18. 2.

^b Rev. 17. 9.

^c R. V. 17. 6

^d Rev. 18. 13.

^e 2 Thess. 2. 10.

Tis prophesied that in the fulness of time ^a Babilon (that ^b City seated upon seaven hills, dealing with the blood of saints, that has made ^d merchandise of the souls of men, and has inebriated all Nations with the cups of her fornication) must fall; ^c H'mG d will conforme with the spirit of his mouth and i'freight with the brightness of his counte; And certainly where the

the Gospell is preached in its true purity, liberty, and power, that black darkenesse vanishes as a mist before the Sun; Ponder we in this Land, where it gaines settlement, if it be not either where there is but *dark instruction*, or where the pride, ignorance or *loosenesse* of a Minister scandals his profession; Adapt we our Church-Discipline, that it may ingage our Ministry to diligence more then interest, that people be so superintended, as to become neither *settish* nor *libertines*, that there be a vigilant and *handy-aere* over sinne as well as schisme, the Romish Empire which covets darkenesse will be soone confounded, mauger the utmost endevour of his instruments.

In the interim some gentlelasse to such adversaries as are now possit in conscience, as it will argue confidence of our own cause, and brotherly longing for their fellowship, so may it insinuate and court them into a kindly approbation of our happiness in the liberty of Divine knowledge; which knowledge will soone unvaile even to such as are *ingenuous Priests* the project of their imposed drudgery, To the lay-votarist, of confession and ignorance, which they cannot but resent with indignation, and improve to und-eeare themselves, apprehending how their estates, strengths, and zeale are employed implicitely as *Dremedaryes* to suppoit the insolence, state and riot of their superior Clergy. *Religionis sue abusus, quaestus sacrificium est in causa*, so Postellus: Nor can they be deterred by our present fractions, since both ours, and the variance which is in most of the reformed Churches is nothing dangerous because not doctrinall; Tis onely in discipline charg'd to be overgrowne or introduct for politick delignes, or in Ceremonies which by some are thought indifferent, by others absolutely *unlawfull*, by none essentiall to sa'vition; These doubtlesse the difference being interest not divinity, and consisting in the garment not the body, time and ripe providence will temper to a reconcilement.

But if some Priests according to the proposition may not be admitted upon the grounds of charity, and confidence; let it be argued upon the grounds of humane reason.

The profession of a Romanist so necessitates him to the per-

sonall imployment of his confessor, that unlesse we suppose
 Nemo pre umis him totally * heathenish and unchristian, we may assure our
 tur esse immenor selves that he commerces with his Priest; And well may the
 eternæ salutis. rigour of our Law inforse Priests to privacy and disguisement,
 but never to a totall abjuration ; for absolutely to dissent their
 party, were to infringe their vow of obedience, to renounce
 their ord.rs, of which (some presume) they make conscience,
 or they would not subj. Et themselves to so much sufferance :
 restraint rather quickens their inventions to evade, then flatt
 their resolutions to adventure, since the difficulty of the acti-
 on instiles it to them, meritorious ; Perhaps to that deboist-
 ness which in foraine parts among Priests is so notorious
 upon such relaxation would here display it selfe in its pro-
 per colours, whereby the seduced people would be no longer
 cosend by their gloze of sanctity, and the lonsense of our
 own ministry, not to much discourage us, as if unparaleld.

Gasp. Contar.
De Rep. Ven.

Now the sage Venetians fadoming that dependance which
 the whole Clergy have upon the Sea of Rome, forbid all Priests
 their Councells with a Fora y Preti by the voyce of common
 Cryers, but Iesuits they experience to be so flyly officious
 in State contrivements, that they banisht that order their Do-
 minions upon paine of death ; Nor is it memoris'd that any
 have violated that Law, for that neither conscience nor vow
 obliges them to so desperate a service since their Priestly office
 as it relates to God may be dispatcht by others ; This ground
 onely is that which will disburthen us of Iesuits, and those
 superfluous swarmes of Priests which now cloy and pester us :
 permit we upon good testimonie and security of quiet con-
 versation some few seculars such as are borne free-English
 to injoy their birth-rights ; Let their number be so straitned as
 they have no leasure from their function to be tampering in
 the State, let them be injoyn'd a difference in habit, whereby
 they may be distinguisht, and avoyded, As conscience would
 not Egge on therelice to attempt hither with such perill (of
 unavoidable death if apprehēded) where they are not necessary
 in their calling, so much mischiefe might chance to be preven-
 red which they now project under the maske of Gallantry and
 disguis.

Nor

Nor can such a prudentiall act be instil'd a toleration of Idolatry, since we charge that Religion with so many present disabilities, &c. as are else-where exprest, as also with a drift in time of * totall extirpation : Not to execute the utmost * *Vid. Clau. 7.* severity of punishment, is not an allowance to the crime ; Of two evills upon which we are necessarily inforc'd, tis wldome to chuse the least ; as we rather suffer mischiefe, than an inconvenience ; Therefore prohibit we not masse in the houses of Embassadors, nor punish we ^{any} though the * Statute 4:3. Eli. 8. votes it to be forbidden by the Law of God, a sin and detestable ; ^b *Multa conceduntur per obliuionem, que non conceduntur de directo.* 4 Reg. 20.

Thus I have expos'd my sence, vindicat ed I hope sufficient-
ly from favour to their cause, though perhaps not without
pitty and some tenderneſſe to misguided zeale and persons ; All
which I submit as ingeniously to better reaſon as is expeſed
unto mine.

8. Clause.

THAT all persons that shall practice to absolve, perswade
or withdraw any of the Subjects of the Kings Majestie,
&c. from their naturall obedience to His Majestie, his heires
or successors, or to reconcile them to the Pope or Sea of
Rome, or to move them or any of them to promise obe-
dience to any pretended authority of the Sea of Rome,
or to any other Prince, State, or Potentate, * or shall openly say or cause masse or any other idolatrous service to be said in open and notorious places, whereby any Protestant
may have liberty, and be permitted to enter, by the will and free consent of such person so saying, or causing it to be said, That then all such persons, their procurers, counsellors, ayders and maintainers, knowing and con-
senting to the same, shall be to all intents adjudged.
&c. Ut ante.

Withdrawning
from allegiance
or Religion.

Saying masse
in open and
known places.

The Interest of England, &c.

The former part of this clause is expresse in 3. Iac. 4. the latter may obviate a mischief which is too frequent, scandalous, and temptations, at the perill of such as have best opportunity to avoyd it.

9 Clause.

*Delivery of the
armes of a Re-
cuseant.*

THAT if any Popish Recusant shall not before the day of and so from time to time voluntarily deliver up all his Armour, or Ammunition, &c. or shall knowingly keepe or detaine either to his owne use, or to the use of any other, any such Armour, Ammunition, &c. other then such quantity as he shall be allowed to retaine for the necessary defence of himselfe, his House and family such Recusant being therof convicted upon rewr of two Justices, or other testimony shall abjure the Realm, if he shall returne he shall be adjudg'd a Traitor. &c

3 Iac. 4.
3 Ia. 4.

Formerly such concealements have beeene practis'd, that the Lawes injyning Justices to search become fuitless; or if upon diligent inquiry Armes, Ammunition, &c. were discovered, the only penalty was removall, and the offendour becomes instructed how more closely to conceale a new iupply; But a clause to this fence, imposing the delivery and retainer upon the perill of the possessor, wherein if he proves faulty, he undergoes so deepe a censure, will doubtlesse be more effectuall to disarme them.

10. Clause.

To discharge
the estate of a
Recusant of in-
cumbrances by
Statutes, &c.

THAT it shall be lawfull for all Recusants seised of estates in Fee, or Tayle, to dispose of them by sale or otherwise according to the due ceremonies of Law, arquitted of all former forfeitures, and penalties incurred by reason of any former statute, composition, or agreement meerly for Recusancy.

A Recusants Land is so incumbred and charged by severall Statutes in duties to the Crowne, that without some clause to this sence, few will adventure to purchase upon their Titles; And it seemes reasonable if we disable their issue to inherit, to enable them to sell for their best advantage; provided that if they transplant their families, their money be returned by way of exchange, and not transported.

11. Clause.

That all men whatsoever, that doe or shall inhabite in the Kingdome of England, or Dominion of Wales, being of the age of one and twenty yeeres, shall within one yeare next ensuing or within one yeare next after they shall attaine to the age of one and twenty, become of sound mind, out of prison, or returned into the Land, &c. take the Oath hereafter mentioned before the Minister and Church-wardens of every such Parish where they shall inhabite, openly in the Church after Evening Service in some Lords Day, which taking, together with the name of the party, the Minister and Church-Wardens shall register in some booke to be kept for the same purpose, and for such their entry shall have . And if any person shall neglect or not tender himselfe to take the same Oath in manner and forme aforesaid, the said Minister and Church-Wardens shall certysye the name of such person to the next generall sessions, and he shall incurre being thereof convicted, the dangers, penalties, and forfeitures ordained and provided by the Statute of provision and premunire made in the sixteenth yeare of the reigne of King Richard the second. &c. I suppose the Oath to this effect.

An Oath of allegiance to the King, and fidelity to the Kingdom to be taken necessarily by all.

3 Iac. 4.
An Oath of
allegiance to be
taken by all
persons, &c.

3 Iu. 43

1. I, A. B. doe truly and sincerely acknowledge, testifye and declare in my conscience before God and the world, that our Soveraigne Lord King *Charles* is lawfull and rightfull King of this Realme, and of other His Majesties Dominions and Countries.

2. And I sweare from my heart, that notwithstanding any declaration, or sentence of Excommunication or deprivation made or granted, or to be made or granted by the Pope or his successors, or by any authority derived, or pretended to be derived from him or his See against the said King, his Heires or Successors, or any absolution of the said Subjects from their obedience; I will beare faith and true allegiance to his Majesty, his Heires and Successors, and him and them will defend to the utmost of my power, against all conspiracies and attempts whatsoever which shall be made against his, or their persons, their Crowne and Dignity, by colour of any such Sentence and Declaration, or otherwise.

3. Iac. 4.

3. And I will make known unto His Majesty, his Heires and Successors, all treasons, and trayterous conspiracies which I shall know or heare of to be against him or any of them.

1. Eli. 1.

4. I doe also promise, and vow that to my power I shall assist and defend all jurisdictions, privileges, preheminences and authorities, granted or belonging to His Majesty, His heires and successors, or united and annexed to the imperiall Crown of this Realme.

Protestation.

5. I shall also maintaine and defend as far as lawfully I may, the power and privileges of Parliament, the lawfull rights and liberties of the Subject, and every person that takes this Oath in whatsoever he shall doe in the lawfull pursuance of the same.

Protestation:

6. And to my power, and as far as lawfully I may I will oppose and by all good wayes and meanes indeavour to bring to condigne punishment all such as shal either by force practice, coonsels, plots, conspiracies, or otherwise, do any thing to the contrary of any thing in this present Oath contained.

3. Iac. 4.

7. And these things I doe plainly and sincerely acknowledge and sweare according to these expresse words by me spoken, and

and according to the plaine sense and common understand-
ing of the said words, without any equivocation, or mean-
evasion, or secret reservation whatsoever; and I doe, and will
renounce all pardons, dispensations, or absolutions whatso-
ever to the contrary.

8. And I make this recognition and Oath heartily, willingly, ^{3. l. c. 4.}
and truly, upon the true faith of a Christian. So helps me God.

He that deliberatly, *præcogitate*, shall refuse such
~~an Oath, ut videtur,~~ has designes of *Treason* to the *King*,
or *State*; He that maliciously, *præcogitate*, shall in-
fringe it, implies he is ~~no Christian~~; As *Divinity* con-
founds the one, so *Jus gentium*, the *Law of Nations*,
explodes the other.

*Rerum progressus ostendunt multa quae in initio
non pavidentur.* 6. Rep. 40.

The Drift.

May Glory be to God, in the liberty, purity, power
of his worship; Honour to my King, in the might
of his dominions; Prosperity to my Country, *England*,
in the Unity of its Interest; And

May some moderate Overture bee here hin-
ted as may contribute to stanch the

gore of *Ireland*.

Faxit Dem.

FINIS.

Errata.

For reludion p. 15.l.21.r. *reluctancy*; p. 16. in the margin for *Cricæus* r.
Lincæus. p. 23.l.11. for towed, r. *towed*. p. 24.l.1. r. that for *Forgery*. id. l.34.
for inaudita.r. *inaudite*. p. 25.l.4. for release.r. *Rehearse*. p. id.l.30. for *Δυλικη*,
r. *Δυτικη*, p. 31.l.20. for superfortation.r. *superfetations*. ib.l.34. in *mandita*. r. *ead*
manditæ.